

Keepe within Compasse

Q R,

The worthy Legacie of a wise Father
to his beloued Sonne; Teaching him
to liue richly in this world, and eternally
happy in the world to come.

Meet for all sorts of people whatsoever
The tenth Impression.





TO THE WOR-
thy Gentleman, and
his best respected Friend,
Mr Roger Taylor, all those
good wishes his owne
heart desireth.

WORTHY SIR,

THE frequent Custome
of this Age to chal-
lenge Patrons, and to
trouble their braines
with bestowing vpon
those Patrons *Mountebanke Encomi-
ms*, hath no whit at all taken vp my
minde, since no folly can be greedie
thereof; but shall purchase wit e-
nough for that purpose.

Suffice, it is my true knowledge of
A 2 you,

The Epistle.

you, and my truer loue vnto you, which makes me send this poore Infant of my braine, and slender Collections to kisse your hand: which in as much as the root or centre is Vertue, the circumference that happy life or bonnd, out of which no good man will willingly stray, and in which I know the goodnesse of your inclination makes your delight to liue: on whom can I better bestow it, both in respect of the thing, which onely looketh vpon Vertue, and in respect of your selfe, who is not onely a louer, but a supporter of the vertuous? So that to conclude, if your acceptance shall say I haue done well, I will beleeue, all which are good (like you) will agree with me: who doth the contrary, I will laugh at, for he loues not Goodnesse.

Yours John T.

To the Reader.

PEruse this Dyall every day,
Wherein no houre must passe away,
But by it thou shalt learne to finde
Some iewell to enrich thy minde.
Count one the first houre of thy breath:
And all the rest to lead to death.
Count Twelve thy dolefull passing-Bell,
And so my Dyall shall goe well.

We must die all.



The Howers.

1 One God, one Baptisme, and one Faith,
One Truth there is, the Scripture saith.

A 3

2 Two

Keepe within Compasse : or

- 2 Two Testaments the Old and New,
We must acknowledge to be true.
- 3 Three Persons in the Trinitie,
Doe make one God in Vnitie.
- 4 Foure holy Euangelists there are, (clare.
Which Christs birth, life and death de-
- 5 Five wounds the Iewes to our Saniour gaue
Whence flow'd the blood that all mē saue.
- 6 Six dayes to labour is no wrong ;
For God himselfe did worke so long.
- 7 Seuen deadly Sinnes in man doe rest,
Which once expell'd, mans soule is blest.
- 8 Eight in Noahs Arke along were found,
When in a flood the world lay drown'd.
- 9 Nine Hirarchies of Angels raise,
Both day and night Iehouahs praise.
- 10 Ten Statutes God to Moses gaue,
Which broke or kept, doe spill or saue.
- 11 Eleuen aboue with God doe dwell,
The twelfth burnes in perpetuall Hell.
- 12 Twelue attended on Gods Sonne,
Twelue made the Creed: my Dial's done.

Keepe



Keep within Compasse:

O R,

A Direction for a good Life.

In Religion.



First, my Sonne, vnderstand,
that Religion is a Justice
of men towards G D D,
or a diuine honouring of
Him in the perfect and
true knowledge of his
Will; peculiar onely to men: It is the
ground of all other vertues, and the onely
meanes to winne and reconcile man vnto
God for his Salvation: And whosoener
breaketh out of this list or circumference,
strayeth through Atheisme into eternall
damnation.

True Religion is the soule of Inno-
cencie, meeting in an unspotted Consci-
ence.

Keepe within Compasse : or

To be doubtfull in Religion, is to be certaine of the greatest punishment.

True Religion hath three vertues to be knowne by : first, it serueth the true God : next, limiteth euery action by the Word : and lastly, reconciles Man to his Maker, if he doe pursue it.

The first precept from the wisest Philosopher, was to feare God : and the first law amongst good men, to increase Religion.

It is Faith and not Reason which teacheth men Religion

Religion is the stay of the weake, the master of the ignorant, the Philosophy of the simple. As he that heareth without eares, can interpret our prayers without our tongues ; so a Religious man may pray and neuer open his lips.

Religion is the Oratory of the deuout, the remedie of sinne, the counsell of the iust, and the comfort of them in tribulation.

Religion is that absolute cleane beast, which cheweth the cud, and diuides the hoofe : for it makes a man ruminare and chaw holy meditations, till they giue diuine nourishment, and the one claw pointeth

A Direction for a good Life.

pointeth man to the feare of God, the other to the loue of his neighbour.

He is happily religious, whom no feare troubleth, no sorrow consumeth, no fleshly lust tormenteth, no desire of worldly wealth afflicteth, nor any foolishnesse murthereth vnto mirth.

Religion teacheth men to pray: and no man is so happy as he whose life is a continuall prayer.

Religion is the wings that beare the Soule vp to Heauen, and meditation the eye which onely can see God liuing.

Religious deuotion is a continuall discourse or conference with God: for when thou readeest, God speakes to thee; when thou prayest, thou talkest with God.

True Religion makes prayers ascend, that Grace may descend.

In thy deuotions fix thy iudgement on thy faith, not on thine experience: for faith is truth, experience but deceitfull.

To desire sufficient things is needlesse, for God will giue them vndermanded: but desire to be contented with such things as he bestoweth, for therein will consist thy happinesse.

Except true Religion make vs vnderstand

Keepe within Compasse : or

Stand God in his Word, our sight is but
blindnesse, our vnderstanding ignozance,
our wisdom foolishnesse, and our denoth-
ing deuillishnesse.

Religion will teach thee to know that
God is a most bright Sunne, which ar-
sath vpon those that feare him, and goeth
downe from them that are carelesse and
p2ophane.

God sits in the highest Heauens : if
thou wilt lift vp thy selfe vnto him, he
will sit from thee ; but if thou humblest
thy selfe befoze him, he will come downe
vnto thee.

True Religion brings a man vp to
Heauen, which is the seat of glozy, the
habitation of Angels, the resting place of
the faithfull, farre beyond thought, and
glorious beyond report.

Hee that bites of euery weeds, must
needes taste poyson, and he that is of di-
uers Religions, must needs meet with
damnation.

Religion will make thee know well
and doe well : and they are the onely two
points belonging to Vertue.

As Plants measurably watred grow
the better, but being watred too much,
are

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and seasoned and hye: so opinions in religion mixt with moderation, are made sound and refreshed: but accompanied with too seuerer carictie, oft turne and conuert to heresie.

As a ship with a sure Anchor may lye any where: so the minde ruled by religious reason, is quiet at all seasons.

Since holy Writ shewes vs Gods holy power,
With pure heart adore him euery houre.

Begin thy dayes worke when the day begins,
First blessing Gods thrice-blessed name denout:
And then at evening when thy labour ends,
Praise him againe: so bring the day about.

Not voice, but vow, not lip, nor tongue but hart;
Not sound, but soule, that God takes in good
(part.

What Gods high hidden secrets are,
waste not thy wits to learne:
But being mortall, minde the things,
that mortall men concerne.

(shun:
The Serpents sting, the Beasts sharpe tooth we
But from prophane men chiefly see thou run.

Learne

Keepe within Compasse: or

**Learne of the learned and instruct thy friends,
Knowledge conceal'd, both God and man of-**

(send)

**Shame not in ignorance to show
thy willingesse to learne:**

**The shame is theirs that nothing know,
nor no good will discern.**

**Against a iust Religious man
contend not wickedly:**

**For God in rigor will reuenge
his wrong and iniury.**

**Nature impart thee all that she can teach,
And God supply where Nature cannot reach.**

Out

A Direction for a good Life.

2
Out of Compasse
in Religion, is
Atheisme.

Who doubts of God with Pythagoras, is an Infidell, who denieth God with Diagoras; is a Denill.

Wise is the habitude of Sinne, Sinne the act of the habitude, but want of Religion ground of both.

Lust bringeth short life, prodigallitie murthered life, but want of Religion assured and eternall damnation.

The sickness of age is Avarice, the errors of youth prophaneesse.

Craft putteth on him the habit of policy, maketh the shape of courage, rashnesse the title of valour, lewdnesse the image of pleasure, but want of Religion hath no cloake but curses.

If youth want Religion, old age can neuer know honesty.

Deceit is too familiar with wisdom, austeritie with temperance, pride with great minds, prodigallitie with liberalitie, rashnesse with softitude, and superstition with Religion.

There

Keepe within Compasse : or

There is no greater signe of wickednesse, than open heresse.

Sermons gilt with words and not matter, are like Images that painted seeme faire, but lookt into, are found earth.

Who can be moze vnfortunate than he that of necessitie will needs be irreligious :

As smoke blinds the eyes of the prophane man, so punishments open them.

When prophane men are in the height of their follie, mischief is ever knocking at the doore.

A prophane man neuer seemes moze ugly, than when he would dissemble or appeare religious.

A prophane man is the true shadow of the Death, and at the end he comes to be his substance.

An irreligious man trampleth goodnesse vnder foot like the grasse of the field, and p̄serueth vice as the flowers of the season, when all good men know, the first doth keepe fresh and flourisheth, the latter doth suddenly decay and withereth.

To make tests of Religion, of Charities

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Who feares not God, feares euery
thing else he seeth.

He that mindes least good, euer affects
the worst mischief.

Knew'st thou one Moneth should end thy dayes
it would giue cause of sorrow :
And yet perhaps thou laugh'st to day,
when thou must die to morrow.

(May :
Men trample grasse, and praise the flowers of
Yet grasse is greene when flowers fade away.

Prophane men look what conscience you haue:
For conscience both must damne you, and must
(saue.

By new sects to raise vp new names,
is but a losing game :
Epils on good mens ruines built
to ruine turne againe.

Who is a false Iudge, one day must appeare,
So to be iudg'd as he hath iudged here.

Build thy house ne're so high:
All delight in pleasure take :
In the dust thou must lie,
Till the last Trampe thee awake :

Keep within Compasse : or
Therefore all is lost and spende,
That to vertue is not intended.

If thou wilt backe into thy Compasse get,
These six faire Rules neere to thy conscience set:

Beat downe the euill : raise the iust :
Learne best thy selfe to know :
Hold holy Writ : and counsell keepe :
Be patient in thy woe.

3

Keep within Compasse
in Conuersation.

Conuersation is the maine body of honestie, whose greatest branches are familiarity and friendship with good men, drawing the communitie of a perpetuall will to the fellowship of life : all which is founded and built by the profit of a long continued loue, and furnished with more pleasure than desire.

Let thy conuersation carry a perfect consent of all things appertaining as well
unto

A Direction for a good Life.

unto God as man, with beneuolence and charity.

The loue of men to women is a thing common and of course : but the friendship of man to man infinite and immortall.

The fellowship and conuersation of a true friend in misery is alwayes sweet, and his counsels in prosperity are euer fortunate.

Let thy conuersation with friendship haue a threefold lustre: the first in neighbourhood: the second in hospitality: and the last in thy particular loue.

If thy conuersation winne thee loue, either by bounty, or the study of vertue, it goes from a passion to an habit, and so leaueth the name of loue, and is called friendship, the which no time can disolate.

Forget not in thy conuersation, that to begge any thing of thy friend is most dearely to buy it.

It is a most grieuous thing to try thy friends, yet must they be toucht, lest shining like the Carbuncle, as if they had fire, they be found by the test to be without faith.

Keepe within Compasse : or

Strive to be in love with vertus out
of the inclination of thine owne vertus:
for it is but a slavish good which Lawes
and extremity doe keepe from committing
of evil.

Let wisdom propound discret ends
to thine affaires, and doe nothing rashly:
for an honest surney of things to come
prevents ensuing repentance.

Let not the Sunne goe downe on thy
wrath, but whether intyring or iniured,
offer reconciliation: for the peace-maker
is blessed. If thy enemy doe it before thee,
he conquers thee, and thou losest that
blessing.

Let thine owne best be the Cabinet
for thine owne secret counsels; and doe
not believe that it is too hard for one, but
that it is enough for two, and a great deale
too much for three.

Let never any malice make thee re-
veale what the least friendship hath shut
in by holme.

Let the choyce of thy friend be a tour-
ney into the Indies, long in doing, but
once chosen, keepe him to the end: for to
want a friend, is to want vertue, and to
change often, shewes uncertaine honesty.

Let

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Let thy speech be like Moses his, slow,
but aduised, and sozethinke the fitnessse of
thy speech befoze thine vtterance: affirme
nothing but truth within thine owne
knowledge, and rather be silent than speak
to euill purpose.

In praisiug, be discret without enuy:
in saluting, courteous: in admonishing,
friendly: in sozgiuing, mercifull: in pro-
mising, faithfull: in recompencing, boun-
tifull: and make not the reward of Ver-
tue, the gift of fauour.

Giue euery man the reuerence due to
his place, but respect his goodnesse befoze
his greatnesse.

Avoid pride in thy yench, disdain it
in thine age, and feare and suspect it at all
seasons.

Pride hath two steps to climbe by, a
low blood, and a great enuy.

Keepe thy foot from the dooze of the
Barlot, thy hand from the booke of the
lender, thy tongue from the sander of thy
neighbour, thy societie from the drunkard
and Epicure: soz pouertie shall be their
portion; and the deeper shall be cloathed
with ragges.

Beware of suretiship: it is the bird-
lime

Keepe within Compasse : or

lime of the time, and lockes by men in bolted cages.

Be not bathyzittie to spend too much loue on thy selfe ; noz yet so extreme frugall, not to spend good wit and words together. And howsoeuer thou studiest the highest things, let thy modestie looke for no rent from thy selfe but strangers. Say with the wise man, thou knowest nothing, but that thou knowest nothing.

Rule those that liue vnder thee, rather with loue than feare : the first is safe, the latter dangerous.

In hearing controwersies, cleanse thine eares from the way of other mens reports, and lend the one to the accuser, the other to the accused : and let the cause of the poore and needy come in equall balance with the rich and mightie : and if by aduantageous wealth any mountaines be raised to obscure the poore valley, pull downe the first, and raise vp the latter till both come to an euen leuell.

Make not recreation an occupation, for the too much vse thereof conuertes to popson, and like a surfet of honey cannot be cured without digesting of woorme-wood.

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If thou suruey the liues of men,
and manners of the time :
While each reproones anothers fault,
looke who is void of crime.

Loue not vild things,
how faire soe're they seeme :
Tis vertue, and not wealth,
wise men esteeme.

Be constant, but if cause require,
vnstable seeme to be :
Wise men their conuersations change,
and yet some faults are free.

Argue not with a man
who's nought but words :
Speech, but not wisdom,
Nature vs affords.

So loue thy friend, as to thy selfe
a loning friend thou be :
So bound thy bountie to the best,
that harme pursue not thee.

The better to supply thy want,
spare what thy hand hath got :
And that thou maist thy penny saue,
suppose thou hast it not.

Keepe within Compasse : or

4

Without Compasse
in Conuersation is
Luxurie.

The smile of a Face that proceedeth of
enuy, is worse than the teare of a
Friend proceeding of pittie.

There can be no amitie where there is
no vertue, and that friendship is most
hatefull and accursed, where some be-
come friends, to doe vnto others mis-
chiefe.

A false friend is like quick-siluer vnto
gold, it cleaues vnto it, and seemes as if
it would neuer forsake it, but if it once
come into the fire, it presently flies away
in fume, and though the gold remaine,
yet is the siluer neuer more to be discet-
ned : and such is a fayned friend in the
time of tribulation.

He that is immoderate in his laughter,
or too audacious in his speech, in the one
expresseth his folly, in the other his pride.

He whose sad countenance is euer void
of all alacritie, hath a proud heart emptie
of all humilitie.

A

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A man of ill conuersation may slander his neighbour foure severall wayes: first, in his silence, when hee saith nothing, and yet can truly cleare an imputation falsely affirmed: secondly, in writing, casting out libels that are false and vnjustifiable: thirdly, in doubts, by drawing away the good opinions of other men: and lastly, in his authoritie, by making such as trust him, believe vntruths and falsehoods.

Who sweares for lucre or gaine of money, goes but a haire breadth from perjury, (though his oath be iust,) for the sin of coueteusnesse will confound him.

Those which haue no care but to heape vp riches, and are not able to impley them, are like those men which haue goodly horses, but know not how to ride them.

He that doth good to the wicked, is like him that giues meat to another mans dog, for they barks at him as well as at others.

Luxurie is a pleasure bought with paine, a delight hatcht with sorrow, a content passed with feare, and a sinne finished with sorrow.

Luxurie

Keep within Compasse : or

Luxurie is an enemy to the purse, a foe to the person, a canker to the mind, a corrosiue to the conscience, a weaknes of the wit, a besotter of the senses, and lastly, a mortall bane to the whole body, so that who so liues out of compasse in this wilderness, shall finde pleasure the pathway to perdition, and Luxurie the loadstone to vtter ruine.

The iealous man liuing dies, and dying prolongs out his life in passions worse than death, he sees none but with suspicion, heares no man knock but with amazement, nor interprets any discourse but to dishonest purpose : if his wife frowne, she hates him ; if she smile, she hath had successe in Adultery : modesty, is dissimulation, fauour is a decree of false dealing, and in conclusion nothing can he see but doubts and frenzie.

Enuy shooteth at others : but for the most part euermore woundeth her selfe. Enuy is the filthy slime and impostume of the soule, a perpetuall torment to him in whom it abideth, a venome or quicksilver, which consumeth the flesh, and drieth up the marrow of the bones.

Dissimulation is an euill humour of the

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the minde, and contrary to honesty: it is a countenance euer disagreeing from the hearts imaginations, and a notozious lyar in whatsoeuer it suggesteth.

The flatterie of an enemy is like the song of the Syzen, it both inchaunts, deceiues, and bzings to destruction.

He that is vainly carried away with all things, is neuer delighted with any one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend it.

As no vermine will breed where they finde no warmth, no Clutures sleepe where they finde no prey, no flies swarme where they see no flesh, no Pilgrim creepe where there is no Crosse: so there is no flattering Parasite will lurke where he findes no gaine.

He that mistrusts without cause, is euermore credulous without prouise.

Causelesse suspicion is the next way to make him doe euill, which otherwaie would carry a constant resolution to honesty.

Ignorance is that defect which causeth a man to iudge euill of things, to deliberate

Keepe within Compasse : or
rate worse, no2 to know how to take pre-
sent advantage of good things : but to con-
reine ill of whatsoever is good in mans
life.

Crueltie is extreme wrong, the rigo-
rous effect of an euill disposed will, and
the fruit which is reapt from iniustice.

Fear and Cowardise are destitute of
reason, alwayes attended on with two
perturbations of the soule, Basenesse and
Sadnesse : it is also a defect of the vertue
of Fortitude.

Duises & scoffes are depzaulings from
the actions of other men, they are the
overflowings of wit, and the superfluous
scum of conceits.

Carelesse men are euermore neere
neighbours to their owne harmes.

He that doth promise all,
and nought doth giue,
Dies with mens hate,
with flattery doth liue.

If friends to whom thou hast beene kinde,
thy kindnesse nought regard :
Accuse not Fate, but blame thy fault,
be wiser afterward.

A Direction for a good Life.

If wedded thou hast children store,
and little wealth to giue: ■
To bring them vp in idlenesse,
most wretched shall they liue.

What is thy due thou maist require,
or what seemes honest craue:
But fooles doe euermore desire
the thing they should not haue.

Who feares to die, doth euer hold
all follies foule effect:
For such fond feare all ioy of life
doth vtterly deiect.

5 Keepe within Compasse in Apparell.

LEt the furniture and ornaments of
thy person be fit and suitable for thy
place and honour, but not too curious: for
the one becomes a man of wisdom, the
other appertaineth to persons effeminate,
or such as delight in ostentation.

Thinke the best apparell thou canst
get

Keepe within Compasse : or

get from God is true felicitie, and the richest cloth of thine owne spinning, to be good counsell.

It is better to bee poore and honest, than rich and wicked, for iustice is better than riches : the one dyes with the body, but the other liues as long as memorie.

Whatsoever thou spendest in earthly vanities, they either die before thee, or shortly follow after thee.

Waste not by the poore as no part of thy care, lest God in thy wants so turne away his face from thee.

Let the couetous man fill his bagge neuer so full ; the voluptuous man take his pleasure neuer so long ; the ambitious Courtier build his house like his thoughts, neuer so high ; the proud Lady paint neuer so thicke ; the young man deferre repentance neuer so long, yet all must dye, all giue an account, all be iudged.

Shun painted bzauery, for it is a riotous excesse either in apparell, or other ornaments, it is also a part of pride, and contrary to decency and comelinesse.

Spend not beyond thy power, nor hope
on

or A Direction for a good Life.

and th^e others promise, for both are guides to
to be beggary.

Be not carelesse in spending thine
owne wealth, that thou maist be esteem-
ed carefull to preserve another mans
substance.

How vaine a thing is bzanery, which
is borrowed from the wo:mes, laboured
by the hands, bought with much charge,
and defaced with every spot.

All outward ornaments are toys of
vanitie, but an humble spirit is a token
of vanity.

As the weed cannot be esteemed preci-
ous for the faire flower which it beareth,
so hold no man vertuous for the gay gar-
ments he weareth.

Never be proud of thine Apparell. Since
the colour cannot compare with Flowers,
the fine threads with the Spiders webbe,
nor the sweet perfume with the Musk-
cats excrements.

The onely commendable end of Mu-
sicke is to praise God.

Musicke vsed moderately like sleepe, is
the bodie best recreation.

Nothing ransheth the minde sooner
than Musicke, and no Musicke is more
sweet

Keep within Compasse : or
Sweet than mans boyce.

Patience excēdeth knowledge, and
Musike getteth patience.

Use Dancing for recreation, or for
grace solemnities, yet ever with moder-
ation, for at such times a chaste mist-
knowes not how to be corrupted.

By all meanes shun pride in euery part
of thee, for it is an unreasonable desire to
enioy honours, estates, and great places:
it is a vice of excessse, and contrary to mo-
desty, which is a part of temperance.

Game for recreation, not lucre; for in
the blemished may recover some beautie,
and let thy game taste of wit and scholar-
ship, more than of sleight or fortune.

Be temperate in all thine actions: for
temperance is that light which diueth
away the darknesse of all passions, it is
of all vertues most wholesome: for it pre-
serueth both publikely and priuately hu-
mane societie, it lifteth vp the soule most
miserably thzowne downe in vice, and
restozeth her againe into her place: it is
also a mutuall consent of the other parts
of the soule, causing all disorder and un-
bridled affections to take reason for a
rule and direction.

Com

A Direction for a good Life.

Constancie and temperance in thine actions, maketh Vertue strong.

Frugalitie is the badge of discretion.

He that is not puffed vp with praise, nor affected with aduersities, nor moued by slanders, nor corrupted by benefites, is fortunately most temperate.

There is nothing in the world better than moderation: for by it the assaults of the flesh are subdued, and the fruits of good life retained.

Temperance hath eight handmaids, Modestie, Shamefastnesse, Abstinence, Continencie, Honestie, Moderation, Sparing, and Sobrietie.

If thou wilt be iust, thou must be temperate: for it is the office of Justice to haue his soule free from perturbations.

Be valiant, but cole in doing iniuries: a colward weares but the disguised maske of temperance, and is inwardly most reuengefull.

He is woorthy to be called a moderate person, which firmly governeth & brydeth (with reason) the vice of sensualitye, and all other grosse affections of the minde.

Be as farre from ambition as from
delection:

Keepe within Compasse : or
delection : the one is his owne slaue, the
other all the world.

Preferrus thy name : for that cometh
from thine ancestors, but thy good reputa-
tion from thy vertues.

When greatnesse cannot beare it selfe
with vertue nor ancestry, it ouerthroweth
it selfe onely with the weight of it selfe.

Spare for no cost in thine attyre,
if cause require the same :

A penny better spent than spar'd,
addes to an honest name.

Abandon superfluities;

let comely things content :

Safe is the Barke on calmer Seas,
to th' wished haue bent.

Eschew by ouer-nice attyre,

foule Enuies hatefull sting.

Which though it hurt not, to endure
it is an irkesome thing.

Flie wanton Ryot, and withall
eschew the common Fame

Of Auarice; both which extreames
impaire a mans good name.

Of wished health haue chiefest care,
warne cloathing doe prouide,

Light and vnwholesome garments are
true Emblems of mans pride.

A Direction for a good Life.

Out of Compasse in Apparell is Prodigalitie.

Who falls into Prodigality, is drowned in the erreffe of Liberalitie, which coming to extremity, proues most vicious, wasting vertues faster than substance, and substance faster than any vertue can get it.

Prodigalitie is the fire of the minde, whose heat is so violent, that it ceaseth not, whilest any matter combustible is present, to burne necessary things into dust and cinders.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the true effects of Prodigalitie.

He that is sumptuous in his apparell, lauish of his tongue, and superfluous in his dyet; is the Cookes hope, the Taylors thrist, and the true sonne of repentance.

Riches lauishly spent, bying griefe to thy heart, discontent to thy friends, and misery to thine helres.

A proud eye, an open purse, and a light wife, byings mischief to the first, care to the

Keepe within Compasse : or
the next, and hoznes to the last.

An vnthrift is knowne, like a hopy
by his markes : as by the company he
keepeth, the Tauerne he haunteth, the
Whore he maintaineth, and the expence
he bleth.

Excessive or conetous Gaming at Cards
or Dice, is a smooth sleight, and theeuish
Legerdemaine, whereby many rob with
iustificatiou.

How much the moze cunning a man
is in Dice-play, so much the moze he
corrupt in life and manners.

The Deuill was the first inuenter
gaming.

Dicing neither becometh the grauitie
of a Magistrate, nor the honour of a Gentleman,
because the gaine is laden with
dishonest practices, and the losse with
quiet passions.

When Pride is in the saddle, mischief
and Shame sit on the crooper.

Husbandmen esteeme moze of the
eares of Corne that hang downe, than
those that stand by straight : for in the
is much graine, in the other chaffe.

The spring of pride is lping, and the
fountaine of truth is humilitie.

Amin

A Direction for a good Life.

Immoderate dauncing is the chiefeſt instrument of ryot and exceſſe.

Hunting is the exerciſe of a man, dauncing of a woman. Yet one ſaid, that a Dancer differs nothing from a mad-man, but onely in length of time, the one being mad ſo long as he liueth, the other whilſt he daunceth.

They which loue dauncing too much, ſeeme to haue moze bzaines in their feet than in their head, and thinke to play the ſcooles with reaſon.

Diſagreeing Muſicke and vaine paſtimes are hinderances of delight.

One day takes from vs the credit of another, and the exceſſe of ſundry ſounds takes away all pleaſure and delight in the ſounds.

Thoſe that ſeeke rather to decke their bodies than their Soules, ſeeme men rather created for their bodies than their Soules.

Exceſſe in vanitie hath neuer end.

Theft and the gallowes ever attend at the heels of exceſſe.

He that imployes his ſubſtance in bzavery, is the Mercers friend, the Taylors ſcoole, and his owne enemy.

Keepe within Compasse : or

As you would iudge one to be ill at ease that weareth a plaister vpon his face, or one that hath beene scourged, to be punished by the Law, so you may know, that a painted face betokeneth a diseased soule marked with adultery.

Those which are curious in decking of the body, doe despise the care of their soule.

A young man intemperate and full of carnall affections, bringeth the body to old age much sooner with disease than time.

He cannot be a friend to temperance that delighteth in pleasure, nor loue government that liketh Ryt.

Trim not thy house with Tables and Pictures, but paint it and guild it with Temperance: the one baineely feedeth the eyes, the other is an eternall ornament which cannot be defaced.

Where sundry flies bite, the gall is great, and where every hand fleeceth, the sheepe goe naked.

He that goeth a borrowing, euermore goeth a sorrowing.

It is an ancient custome amongst the Masters of good cloathes, a Wallow wit-

A Direction for a good Life.

not to honour him that to the Common
wealth is most profitable, but him that to
their company is most acceptable.

He that makes himselfe a Sheepe, Shall
euer be eaten of the wolfe.

He that loseth fauour on land to seeke
out fortune at sea, is like him that Starres
so long at a Harre, till he fall into a ditch.

Loose wits doe neuer keepe a meane,
but spend their wealth too fast:
Goods long in gathering oft are seene
in little time to waste.

Who spends his dead friends honest gift,
or wastes his fortunes lot:
At best is but a Prodigall,
at worst a lauish sot.

Of riches if thy latter age
a larger portion finde,
To grow more greedy by such gaine,
shewes a base misers minde.

Who doth elect a Wife alone
for wealth and worldly store,
Oft finds a thriftlesse Steward, and
most commonly a whore.

Vse what thou hast to doe thee good,
but see thou make no waste:

Who vainely spend their owne and want,
seeke other mens at last.

Keepe within Compasse : or
One blessed note of blessednesse,
is riches to deny:
Which who so couets to engrosse,
liues alwayes beggerly.

6
Keepe within Compasse
in Dyet.

Suffice Nature, but surfeit not: supply
the bodie's need, but offend not.

Hauent not Tavernes, Brothels or Ale
houses: but beware the danger & expence,
the bane of body, soule, and substance.

Marke the fearfull end of notorious euill
men, to abhor their wickednesse: marke the
life of the godly, that thou mayest imitate
it: obserue thy betters, respect the wise,
accompany the honest, loue the religious.

Gouerne thy selfe with moderation and
modestie in drinke, but if thou happen
into company, arise & depart, rather than
be overcome with drinke: for the spi-
rit overcome with wine, is like a coach
horse, who hauing overthrowne his ruler,
runnes here and there without order, ha-
uing no guide to direct him: so the Soule
is very much offended, when the vnder-
standing

A Direction for a good Life.

standing is distempered.

Moderate dyet is the wise mans cognizance : but surfet and banquetting a fooles paradise.

To liue well & frugally, is to liue temperately : for there is great difference betwene liuing well & liuing sumptuously : the one proceeds from discipline and moderation of the Soule contented with her owne riches : the other from lust and contempt of all order & mediocritie, but at last the one is followed with shame, the other with eternall praise and commendation.

Continence in meat and drinke, is the beginning and foundation of skill.

Sobrietie retaines that in a wise mans thought, which a foole without discretion hath euermore in his mouth.

Make not thy belly the commanding part of thy body.

Remember as meat and drinke is food to preserve the body, so is Gods Word the nourishment of thy Soule.

The first draught thou drinkest should be for thirst; the second, for nourishment; the third, for pleasure, but the fourth is for madnesse.

Refraine from surfet, because it is
the

Keepe within Compasse : or
the parent of flesh, which is a vice fearing
labour to cease, and a desisting from the
necessary actions both of body and minde:
it is the Snake which receiveth all the fil-
thy channels of vice, and with that poi-
sonous ayze infecteth the Soule.

Refuse not labour: for he that is idle,
can neuer excell in any Art.

Make thy industry thy best compani-
on: for surfet and idlenesse dunleth under-
standing, nourisheth humors, choaketh
the brains, hinders thurst, and displeaseth
God.

In thy cups beware of presumption:
for it is a violent passion of the will, and
an utter foe to prudence: it is that affe-
ction which thrusteth and exposeth the bo-
dy to dangers, presuming onely on vaine
hope and imagination, without either
ground or reason.

Vaunt not of victorie befoze conquest,
lest thy folly exceed thy valour.

Fly not from that thou shouldst follow,
lest thou pursue thine owne destruction.

Take heed of rashnesse in resolution,
and crueltie in conquest: for the one is
wilfull, and the other wicked: and as the
first wants wit, the latter wants grace.

A Direction for a good Life.

To straine further than thy Steele will stretch, is to leaue thy arme naked: and to skip beyond thy skill, is to leape, but not to know where to light.

If thou wilt surfet on pleasure, let it be in reioycing at that day wherin thy tongue hath not mis-said, and thy heart hath earnestly repented thy sinnes.

Take no pleasure to feede on thine enemies afflictions: for he that sitteth surest, may in a moment be overthrowne.

Since ioyes are short, modestly embrace and feede on them when they come, for sorowes headlong follow one another.

A wise man ought not to be puffed vp with pleasure, for it is the food of filthynesse: it killeth the body, weakneth the iudgement, and takes away vnderstanding.

He is not worthy the name of a man, that spends a whole day in pleasure.

Thy sinne of surfet pardon not,
doe penance for the same:
Not Wine, but those abuse the gift
are they deserue the blame.

Keepe within Compasse : or
Sometimes for health spare dyet vie,
for though of dainties store
Dame Nature craue, yet to thy health
thou art indebted more.

Be watchfull, and not vnto sleepe inclin'd,
For drowisie sloth feeds but a vicious mind.

Be thine owne best Physitian,
preferre thy health fore all :
If euill dyet make thee sicke,
blame neither Spring nor Fall.

Flie banquetting, the bane of life,
some honest businesse doe :
An idle minde decays it selfe,
and wastes the-body too.

At Feasts and Banquets busie not
thy selfe with too much chat :
Lest whilst thou wouldst be pleasant
thy talke be laughed at. (thought,

To *Venus* damned pleasures prone,
if thou thy selfe mistrust,
Forbeare to feed on costly cates,
as motiues vnto lust.

7
Out of Compasse in
Dyet is Gluttony.

Gluttony or surfetting is the sworn enemy to Temperance, daughter to excesse and immoderate appetite: shee is healths bane, and humanities blemish, lifes Cockatrice, and the soules hell, except mercy wipe out the remembrance of so great a guilt.

Nothing can be moze ablett and hurtfull, than to liue as a slave to the pleasures of the mouth and belly.

Diseases gather together in mans body, and proceed, no lesse of being too full; than being too emptie, and oftentimes a man hath moze trouble to digest meat, than to get meat.

Gluttony dyeth the bones, and moze dye by it than perish by the sword.

Gluttony stirreth vp to lust, anger, and loue in extremitie, extinguisbeth vnderstanding, opinion, and memory.

Wine hath as much force as fire: for as soone as it ouertaketh one, it
dis

Keepe within Compasse : or

dispatcheth him, it discloseth the secret
of the soule, and troubleth the whole minde.

Men are sicke of those things whereby
they live : for there is no proper or pec-
uliar seed of diseases, but the corruption
those things within them which they eat,
and the faults and errors they commit
gainst them.

It is an old Proverb (and most true,
Much meat, much malady.

Excesse came from Asia to Rome, and
ambition from Rome to all the world.

Sensuall vice hath these three compa-
nions : first, blindness of understanding ;
then hardness of heart ; and the last,
want of grace.

Wine brings forth three grapes : the
first of pleasure, the second of drunken-
ness, and the third of sorrow.

Steele is the glasse of beauty, and
Wine is the glasse of the minde.

Drunkenness is nothing else but a vo-
luntary madness.

Wine hath drowned more men than
the Sea hath deuoured.

Wine is the blood of the earth, and the
shame of such as abuse it.

Surfet breeds slovenesse, and idlenesse

A Direction for a good Life.

Is the onely nurse and nourisher of sensuall appetites, and the sole maintainer of wanton affections.

That Epicure that passeth his life slothfully without profit, ought to loose it without pittie.

Folensse and disguised cloathes make men women, women beasts, and beasts monsters.

Folensse and feasts are the root of desperation, and desperation is a sorrowfulnesse without all hope of better fortune: a vice which safely shroudeth it selfe under the title of fortitude and valour, and tickling the vaine humours of the vaine-glorious, carries them to ignoble and indiscreet actions, to the vtter losse both of soules and bodies.

To make both minde and body strong,
no labour doe refuse:

There wanton feasts which doe forbid,
men recreation t'vse.

When feasts and ryot haue consum'd
and brought thee vnto grieve,
Then be content with what the time
shall yeeld for thy reliefe.

Exile

Keepe within Compasse, &c.

Exile all sloth, and *Cupid* hath no might,
His bow lies broke, his torch hath lost all light
But wallow still, and thou reuiu't that flame
Shall honour him, but bury thee in shame.

Who doth attempt things past his strength,
and not regards the paine,
Puls danger on: but vnto good
all's labour is in vaine.

Who in his cups disdaines to heare,
what profit may procure,
Shall die accurst, since for his wealth
he would not words endure.

The wealth of the world none can want,
that curbe his vaine desires,
And measures his expence with what
necessitie requires.

F I N I S.